

## Aqeedah Class 2

**The proof is the saying of Allaah, the Most High: "By time, mankind is in loss, except for those who truly believe and worship Allaah alone, and do righteous deeds and advised each other to truth, and advised each other to patience." [Sooratul 'Asr (103)]**

Explanation:

**"By the Time..."** - Allah begins this wonderful Surah by making an oath. Whenever Allah makes an oath in the Quran, it is to bring our attention to the extreme importance of what He is making that oath to. Some scholars mentioned "Asr" mean Time so Allah is swearing by time. Some other scholars have said that this oath also refers to the time in which we pray our Asr Salah.

**"mankind is in loss ...."** – Allah has judged that the whole of mankind is in a state of loss regardless of how much wealth you have or how many children you have or high is your status amongst the people.

**"....except for those who truly believe ...."** – the whole of mankind are in loss except those who have Imaan (Faith).

Iman (Faith) has three pillars according to Ahlus Sunnah wal Jama'ah:

- 1) Speech of the tongue
- 2) Belief in the heart
- 3) Action of the limbs

It increases through acts of obedience and decreases through acts of disobedience.

**"...and do righteous deeds..."** – the guideline for a righteous deed is:

- 1) Every act that is sincerely for the sake of Allah
- 2) The action must be in accordance to the Sunnah of the Messenger of Allah (Sallallahu alayhi was sallam)

**"...and done righteous deeds and advised each other to truth ..."** – meaning – they advise one another with the truth. The truth is known from the book, Sunnah and the scholarly consensus of the rightly guided predecessor from the companions, Imams of their successors and those that came after them.

**"...and advised each other to patience."** – This shows that the righteous believers are not hasty and neither are they overcome by recklessness or excessiveness. Rather they advise one another with patience.

Those on the truth will find hardship on the path and the best of those are those who are patient at times of calamity and hardship.

Ash-Shaafi'ee, May Allaah, the Most High, have mercy upon him, said: "If Allaah had sent down to His creation no other proof besides this Soorah, it would have been sufficient for them."

Al Bukhari, may Allaah have mercy upon him, said: "Chapter: Knowledge precedes speech and action." And the proof is the saying of Allaah, the Most High: "Know that none has the right to be worshipped except Allaah, and ask forgiveness of your Lord for your sins." [Soorah Muhammad (47):19]

**So He began by mentioning knowledge before speech or action.**

Explanation:

Before a person calls to Allah it is obligatory upon them to study the religion of Allah that they are calling to. The callers affiliated with the Dawah are three types:

- 1) Those who have knowledge and understanding of the religion of Allah: they call to Allah with wisdom, good admonition and with proofs and evidences.
- 2) Those callers who put themselves in the arena of Dawah and in actual fact are ignorant. They possess little or no understanding about the religion of Allah. This type of people spread corruption amongst the people.
- 3) Callers of misguidance and tribulation.

**Know, may Allaah have mercy upon you, that it is obligatory on every Muslim, male and female, to learn and act upon the following three matters:**

**THE FIRST:** That Allaah created us and provided sustenance for us, He did not leave us without a purpose, rather He sent Messengers to us. Whoever obeys Him will enter paradise, and whoever rejects and disobeys him will enter the Fire, and the proof is the saying of the Most High: "We sent a Messenger to you, O people, as a witness in favour of you or against you on the Day of Resurrection, just as We sent a Messenger to the Pharaoh. But the Pharaoh denied and rejected the Messenger, so We seized him with a severe punishment." [Sooratul Muzzammil (73): 15-16]

Explanation:

The Importance of Tawheed:

- 1) It is the pillar upon which Islam is built.
- 2) The greatest need for mankind, since there is no life for the hearts nor delight nor tranquillity except through knowing their Lord , the one to be worshipped, the creator.
- 3) It is the most noble branch of knowledge.
- 4) It was the key and essence of the call of the messengers "Verily we have sent to every nation a messenger saying worship Allah and avoid the worship of false gods" (16:36)
- 5) Allah has created us to worship Him, then how can we worship Allah, if we don't know who He is? It is only through knowledge of His names and attributes we can learn about Allah.
- 6) Firmness upon the Deen, excellence in this world and salvation in the Hereafter is built upon this.
- 7) Its great emphasis in the Quran. The Quran begins with Tawheed (al Fatihah) and ends with Tawheed (al Ikhlas) likewise the greatest ayat in the Quran describes Tawheed (of knowledge)
- 8) It's the first thing the prophet invited to and preached to for thirteen years.
- 9) The Prophet (Sallallahu alayhi was sallam) ordered his companions to preach Tawheed when sending them to various communities.
- 10) Tawheed is a condition for an action to be accepted.

Some of the duties of the Prophets as shown by the Qur'an and Sunnah:

- 1) He is a witness for or against the creation. He is a witness for them as he will testify to what they acted upon of his Sunnah and the legislation of Allah which he brought to them.
- 2) To bring glad tidings and warnings. Glad tidings of paradise for the obedient, and warnings which is to threaten the disobedient with a punishment.
- 3) Judging between the people and settling their disputes.
- 4) Educating the people about the religion of Allah.

The obligation to obey him: Obeying the Messenger is part of obeying Allah since Allah commands that he be obeyed. True obedience is obedience to Allah's command and therefore obedience to His Prophet.

Proof of the importance of the Sunnah found in the Quran:

- 1) The Qur'an speaks of the importance of the Sunnah - Allaah says (interpretation of the meaning): "He who obeys the Messenger has indeed obeyed Allaah . . ." [al-Nisaa' 4:80] Allaah described obedience to the Prophet (peace be upon him) as being a part of obedience to Him.
- 2) Allaah warns us not to go against the Prophet (peace be upon him), and states that whoever disobeys him will be doomed to eternal Hell. Allaah says (interpretation of the meaning): ". . . And let those who oppose the Messenger's commandment beware, lest some *fitnah* (trial, affliction, etc.) befall them or a painful torment be inflicted on them." [al-Nur 24:63]
- 3) Allaah has made obedience to His Prophet a religious duty; resisting or opposing it is a sign of hypocrisy: ""But no, by your Lord, they can have no Faith, until they make you [Muhammad] judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission." [al-Nisaa' 4:65]
- 4) Allaah commands His slaves to respond to Him and His Messenger: "O you who believe! Answer Allaah (by obeying Him) and (His) Messenger when he calls you to that which will give you life . . ." [al-Anfaal 8:24]
- 5) Allaah also commands His slaves to refer all disputes to him: ". . . (And) if you differ in anything amongst yourselves, refer it to Allaah and His Messenger . . ." [al-Nisaa' 4:59]

While following the Sunnah of the Messenger of Allah (Sallallahu alayhi was sallam), he also warned against the People of Innovation, from befriending, supporting or taking from them saying: "Whoever innovates or accommodates an innovator then upon him is the curse of Allaah, His Angels and the whole of mankind." Reported by Bukhari (12/41) and Muslim (9/140)

### **Bid'ah (Innovation):**

Linguistically Bid'ah (innovation) means 'a newly invented matter'.

The Sharia definition of Bid'ah is: "A newly invented way [beliefs or action] in the religion, in imitation of the Sharia (prescribed Law), by which nearness to Allaah is sought, [but] not being supported by any authentic proof - neither in its foundations, nor in the manner in which it is performed." Al-I'tisaam of ash-Shaatibee (1/37).

There are three types of innovation:

- 1) Bidah Haqeeqiyyah (Clear innovation); this has absolutely no association to, or basis in the Sharia. It is when a person seeks nearness to Allaah through something that the Messenger (Alayhis salaam) never sought nearness to Allaah with at all, in its very foundation. From the examples of this type of innovation is seeking nearness to Allaah through celebrating birthdays or through dancing and so forth.
- 2) Bid'ah Asliyyah: this is when a person seeks nearness to Allaah on account of something by which nearness is in fact sought with Allaah in its foundation (Asl – either from the Qur'an or Sunnah), but to which he adds something which takes it away from the form that it came with in the Sharia (i.e. he implements it in a way different to the way that it is found in the Qur'an and Sunnah to do) and this is adding can be in either of these following six matters: 1- Reason, 2- Type, 3- Howness, 4- Timing, 5- Place, 6- Quantity.
- 3) Bid'ah Mukaffirah: It is a form of Bidah which constitutes kufr (disbelief). The kind of Bid'ah which constitutes kufr is when one denies a matter on which there is scholarly consensus, and which no Muslim can have any excuse for not knowing, such as denying something that is obligatory or making something Haraam halaal, or making something halaal Haraam and so forth.

**THE SECOND:** Allaah is not pleased that anyone should be made a sharer in worship along with Him, neither any Angel brought near, nor any Prophet sent as a Messenger, and the proof is the saying of Allaah, the Most High: "And the places of worship are for Allaah alone, so do not invoke anyone with Allaah." [Sooratul Jinn(72): 18]

Explanation:

This is the second matter and this brings to light the proper methodology and correct principle as it relates to worship. This principle is that Allah is not pleased that anyone should be made a sharer in worship along with Him, neither any angel brought near, nor any Prophet sent as a messenger.

All the messengers agreed upon this from Nooh to Muhammad Sallallahu alayhi was sallam. All of the messengers called their nations to worship Allah alone. But the Messengers never sufficed by just calling the people to worship Allah, leaving it absolute. Actually they explained their call by making it conditional that Allah be singled out alone with all worship.

**NEXT CLASS WE WILL DISCUSS THE SUBJECT OF WALA WAL-Bara INSHAAALLAH**